CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, AUGUST 6, 1824. No. 52.

LITERARY.

PHILOSOPHY OF THE HUMAN MIND.

The number of the North American Review just issued contains a very able notice of Prof. Brown's Philosophy of the Human Mind. The first part of the review consists of *general* remarks on the study of mental philosophy. In these remarks there is much that must be valuable to every reader, as it is well adapted to awaken attention to our own course of thought, and to aid in establishing and giving efficacy to the true system of the philosophy of the mind. In combating the notion that the philosophy of the mind is a "useless pursuit," and that every man "is capable of becoming his own mental philosopher," the author finds it necessary to speak of the difficulty which men generally find in fastening their attention, "on the operations of their own minds," and the ease with which "the occupations, habits, passions, and characters of a large majority of mankind lead their thoughts away from themselves, and fixing them on external things."

He then proceeds to remark:—

"Such being the universal and inevitable lot of humanity, we cannot conceive of a more useful, or directly *practical* employment, than for those individuals, whose opportunities and powers of contemplation permit, to sit in the seclusion of study apart from active engagements, and there to fix their thoughts exclusively on the constitution of the mind; to trace action up to its central sources; to take a full survey of the mental phenomena; to estimate especially the extent of the human powers; to analyse, to describe, to classify, every internal property and faculty; to suggest modes of applying them in their proper directions and to their proper objects; in one word, to unfold before the sight of their fellow beings, that which so very few know, what they are, and what they can become."

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"It is no small thing to direct a man's attention to *himself;* yet this is effected by the very sight of a book on the mind. The soul for a moment swells before it with the consciousness of its untried and indefinite powers. The contents of most libraries lead one away from one's self. But take such a work as Cogan on the Passions,—though it is rather a dull book, and the author was not equal to his task, which abler hands might have wrought into a treatise almost unequalled in interest and utility,—we think that any common man, who reads this book, will become wiser, better, greater, and happier, and will particularly be convinced that every one cannot be his own intellectual philosopher." * * * * *

"We feel justified, on the whole, in laying down the following general results, which may be expected from good treatises on mental philosophy: Not to enumerate several advantages, of comparatively subordinate value, such as the mental discipline acquired by the prosecution of the study itself, the very dignity of the subject as a theme of speculation, the accession of a mere appropriate accomplishment, if nothing more, to a well furnished mind, and the like; the *first* unquestionably great advantage is, to make us revolve upon and feel habitually conscious of our powers; a state of mind which necessarily precedes all wise and energetic action. The *second* good result proceeding from this study is, that philosophical self examination smoothes the way directly to moral self examination, which is the nurse of virtue. A *third* effect is to excite sentiments of piety by the contemplation of the most excellent and wonderful of the known works of God."

[Among the advantages resulting from the science which is here under consideration, he speaks particularly of those arising from what has been published on the subject of the *association of ideas.*]

"Supposing all that has been written and said about the principle of *association of ideas* had been suppressed from the very first, and that men had been left to avail themselves of that principle only as nature prompted and experience dictated; can it be conceived, that every individual in the world at this moment would have been equally wise and skilful, equally happy and virtuous? On the contrary, has not the specification and description of this element of our minds, and the perpetual pressing of its existence and uses upon the attention of men, caused it to become a more constant, systematic, and efficient instrument of thought and practice?" * * * * * *

"Who can doubt that individual virtue has been strengthened, and individual happiness increased, by a scientific acquaintance with the principle of association? When gloomy thoughts overshadow and oppress his soul, the well educated man, who happily has not neglected the science of the mind recollects what he has been taught in books, and in the lecture room, concerning continued trains of ideas, and the power of the associating principle. He, therefore, seizes the assistance of this intellectual instrument to lead his attention towards brighter objects of contemplation, and thus to dissipate his gloom. And this he does with much more avidity and effect, than the untutored son of sorrow, who, unacquainted with the whole nature and extent of the blessed power within him, makes perhaps, or perhaps not, a few faint efforts, which instinct may benevolently prompt, to turn the train of his ideas and feelings, but soon again desperately yields up his soul to its fixed and haunting agony.

"We rejoice to believe, that the science we are recommending is frequently found instrumental also in purifying the current of thought, as well as recalling it to its proper channels;—that it assists in eluding the suggestions of temptation, in controlling a wayward imagination, in analysing and dissolving prejudices; and that it produces many other similar effects, favorable to virtue and happiness, which would have arisen less certainly and systematically, had the power of the associating principle been left to its own spontaneous operations, unaffected by former scientific speculations, and unaided by the cultivated habit of looking into ourselves."

["A complete system of mental philosophy," says our anthor, "cannot be executed in all its perfection until the full extent of the human powers has been tried in every art and every science that can possibly develop or employ them." He still maintains that the science of mind is destined to become the most advanced of all.]

"When the poet, the orator, the scholar, the reasoner, the historian, the painter, the musician, the sculptor, the architect, with the laborers in every other kindred art or pursuit, have exhausted their powers in affecting the souls of man, now moving them with transports of delight, now stimulating and correcting the progress of thought, now impressing a new character on whole generations, and guiding them to new courses of action, the mental philosopher fails not, with observant eye, to follow after these varied achievements, and transfers them to his chapter of the influences of mind upon mind. It is equally a branch of his vocation to watch the *spontaneous* movements of individual and collective man; to trace the changes of opinion, custom, character; to observe what is universally pleasing or displeasing; in short, to note and record the operations and affections of the general mind. When hundreds of solitary thinkers have turned their attention inwards to survey the operations of their own individual intellect, compared with what they know of others, and have classified, as well as the evanescent and impalpable nature of the subject will permit, those laws of thought and emotion, that may be gathered from their combined internal experience and foreign observation, at length some master philosopher of the mind avails himself of the labors of his predecessors, and employs their recorded results to mould into a new frame and aspect this keystone of the sciences. When sciences, which are now unthought of, shall arise and be carried to perfection, calling forth mental powers as yet unexerted and unknown, and when perhaps new combinations and exhibitions of moral excellence shall brighten the face of society, the faithful philosopher of the intellect will stand ready to arrange these freshly created materials in his ever growing system. Thus, the Science of the Mind, though susceptible of perpetual advances, must necesarily be the last to arrive at perfection. Its elements partly consist of the results of all the other sciences. It is waiting to see what man can do and suffer, for its own business is to record and classify it. We cannot conceive of the final step of its march on earth; its present incipient existence here thus constituting a new proof of a future state of being. Like the leading and essential virtue of Christianity, it *never faileth*, not even when prophecies fail, and tongues cease, and subordinate systems of knowledge vanish away."

INDIA.

The following are two of the letters referred to in our remarks last week on the celebrated *East Indian Correspondence*:—

[TO REV. WILLIAM ADAM.]

Harvard College, Cambridge, April 24, 1823.

Sir,—In consequence of a letter addressed by you to the Rev. Dr Channing,* I am desired by a number of Unitarian Christians, with whom I am associated, and who have a strong desire, if any favourable opening should present, to contribute to the promotion of Christianity in India, to endeavour to procure such authentic information as to the state of things there, as shall assist them in forming a judgment, whether any thing can be done by them with the prospect of success.

I accordingly take the liberty of inclosing to you a number of questions,† embracing the several points upon which we wish to obtain information, upon which we can place full reliance; assured by the active part which you are taking in the cause yourself, and the evidence you have given of a disinterested and independent regard to truth and the interests of pure religion, that you will readily cooperate with us, by giving us such information as may be in your power, and your opinion upon several points, as it has been formed by your experience, observation, and knowledge of the state of the country, and of the dispositions, the prejudices, and the feelings of its inhabitants.

* When the letter here referred to arrived, Dr Channing was in Europe.

† As we propose in future numbers to give a brief outline of the principal topics, treated in this pamphlet, we shall at present defer giving the questions to which the writer alludes.

Any communications which you may transfer to me through Captain Heard, who is the bearer of this, will be received with great respect and gratitude, by

Your obedient Servant, and
Fellow-labourer in the Common Cause.
MR ADAM. HENRY WARE.

[ANSWER.]

TO THE REV. DR WARE.

Calcutta, December 24, 1823.

Sir,—I have the pleasure to acknowledge the receipt of your letter, dated the 24th April 1823, by Captain Augustus Heard, of the ship Bengal, accompanied by a series of queries respecting the state of the Missions in this country. To these I have endeavoured to reply in the following sheets in such a manner, as to put you in possession, as far as lies in my power, of the means of judging for yourself respecting them.

The accuracy of the *information*, which these replies contain, depends either upon the Missionary publications I have quoted, upon my own personal knowledge, or upon the authority of others whose opportunities of observation entitled them, in my judgment, to credit: the correctness of the *opinions* which I have advanced respecting the plans that have been hitherto adopted, and those which may be henceforth pursued, must be determined by their own intrinsic evidence, and by the testimony of experience.

Although it has been my sincere endeavour to give a fair and impartial representation of things as they are, yet it is not improbable that in some respects I may have failed in the attempt. It is my intention therefore, without delay, to publish in this country the substance of my present communication to you, which may have the effect, either of eliciting more ample and accurate information and of leading to the establishment of more correct opinions, or of confirming the statements and views which I have ventured to give.

I trust that you will pardon the liberty which, with the concurrence of Captain Heard, I propose to take in giving your name to the public as the author of the Queries. You will perhaps wish that it had been suppressed, as they were evidently written without any view to publication. But the discrimination and judgment which you evince, at so great a distance, on a subject that appears very perplexed and intricate even to those who are on the spot, cannot but be considered highly honourable to your character, while the publication of your name is of importance to me in order to show that I have not presumed to deliver my opinion on points that will probably for some time continue to be controverted, without a sufficiently powerful call.

It will give me pleasure to learn, that what I have written has contributed in any degree to increase the desire, which already exists among Unitarian Christians in America, to aid in the important and arduous work of evangelizing the heathen. I am, Sir, with sincere esteem,

Yours, &c. W. ADAM.

From the N. Y. Observer.

LETTER

from Rev. Pliny Fisk, missionary in Palestine, to his friend in New Haven, Con.

Jerusalem, December 22, 1823.

My dear Sir,—I have to thank you for your acceptable favour of Nov. 25th, 1822. It reached me in Cairo last March. I have not yet seen the bearers, though I had the agreeable intelligence three weeks ago of their arrival at Beyrout. Brother King is with them, and was well when I last heard from him. Your letter gives me some hope of one day seeing you in the East.* We have now apartments to which we can invite you at Malta, Beyrout, and Jerusalem. Perhaps before you arrive, there will be also other stations. Probably you will find some of us ready to travel with you. I would be very glad that some Christian travellers from America, should pass through this country, and it would give me particular pleasure to see yourself. It seems to me now that one might very well come from America to Malta the latter part of summer, make the tour of Egypt in the winter, pass through Syria in the spring, then visit Smyrna, Constantinople, Greece and Italy, and return home. It is true, it will require some time, and money, and perseverance, some courage and good health. If you come to Turkey, you must be ready to travel as you can, i. e. to ride a camel, a mule, or an ass; to sleep in the dirt among vermin, and in apartments which a Connecticut farmer would scarcely consider fit for his swine, to sit down among lordly Turks, and lawless Bedouins; to meet with falsehood, hypocrisy, stupidity, and folly, united with pride, avarice, and meanness; to be cheated by almost every man you meet; to eat and drink, not such good things as you have been used to, but such as you can find; to meet continually with little vexations, and yet to go though the country contented, cheerful, happy, and without any difficulty worth naming. But now, formidable as some of these things may look on paper, one may still get along very well by taking things quietly, watching favorable opportunities, and making the best of every thing. And when a journey is once over, it makes very little difference whether it was performed in a steam-boat or an Egyptian candjay; in a stage-coach or on a mule;—whether one slept in a palace or under a hovel, on a soft feather bed, with clean sheets and an elegant counterpane and curtains, or with only a coarse blanket spread on the ground; whether you have dined at a gentleman's table every day, or joined an Arab in pulling a fowl to pieces with your fingers, and using your hand for a spoon. Brother King, though you know his health is feeble, is still used to all this, and I believe enjoys quite as good health as he did when in America. But a journey like this now and then gives a fine relish for better accommodations afterwards. Besides, it makes us grateful, (or at least it should do so) for our innumerable comforts, by shewing us the condition of vast multitudes of our fellow-creatures. Ah, my dear sir, how few, how very few, of all the millions that live on earth are blessed with either the temporal or spiritual blessings which we enjoy! Are we duly sensible of this, and does it fill our hearts as it ought with gratitude? My eye often affects my heart, at least my sensibilities are touched. Oh, that a deeper and more practical effect were produced on my heart, rendering it more compassionate, generous, and benevolent.

Believe me ever your affectionate friend and brother in Christ Jesus. PLINY FISK.

SOCIAL PRAYER.

The prayers of some men are more like preaching than praying. They rather express the Lord's mind to the people, than the desires of the people to the Lord. Indeed this can hardly be called prayer. It might in another place stand for part of a good sermon; but will afford little help to those who desire to pray with their hearts.

Prayer should be sententious, and made up of breathings to the Lord, either by confession, petition, or praise. It should be not only scriptural and evangelical, but experimental—a simple, unstudied expression of the wants and feelings of the soul. It will be so if the heart is lively and affected in the duty; it must be so, if the edification of others is the point in view.

Several books have been written to assist in the gift and exercise of prayer, as by Dr Watts and others, and many useful hints may be borrowed from them; but a too close attention to the method and transitions therein recommended, gives an air of study and formality, and offends against that simplicity which is so essentially necessary to a good prayer, that no degree of acquired abilities can compensate for the want of it.

It is possible to learn to pray mechanically, and by rule; but it is hardly possible to do so with acceptance, and benefit to others. When the several parts of invocation, adoration, confession, petition, &c. follow each other, in a stated order, the hearer's mind generally goes before the speaker's voice and he can form a tolerable conjecture what is to come next. On this account we often find, that unlettered people, that have had little or no help from books, or rather have not been fettered by them, can pray with an unction and savor in an unpremeditated way, while the prayers of persons of much superior abilities, perhaps even of ministers themselves, are, though accurate and regular, so dry and starched, that they afford little either of pleasure or profit to a spiritual mind.

The spirit of prayer is the fruit and token of the spirit of adoption. The studied addresses with which some approach the throne of grace remind us of a stranger's coming to a great man's door—he knocks and waits, sends in his name, and goes through a course of ceremony, before he gains admittance, while a child of the family uses no ceremony at all, but enters freely when he pleases because he knows he is at home.—It is true, we ought always to draw near the Lord with great humiliation of spirit and a sense of our unworthiness. But this spirit is not always best expressed or promoted by a pompous enumeration of the name and titles of the God with whom we have to do, or by fixing in our minds beforehand the exact order in which we purpose to arrange the several parts of our prayer. Some attention to the method may be proper, for the prevention of repetitions; and plain people may be a little defective in it sometimes; but this defect will not be half so tiresome and disagreeable as a studied and artificial exactness. *Newton.*

[SELECTED FOR THE REGISTER.]

Grace is not only a blessing on the actual exertions of man to do the will of God, but a power given him to do it more effectually. When grace is thus used, it produces more grace; and the right and reasonable application of the increased and increasing proportions of it, which the righteous receive, gradually promotes the growth and matures the strength of those habits of holiness which lead to immortality.

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The greatest magnifying glasses are a man's own eyes, when he looks on his own person.

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Our mercies, like Gideon's dew on the ground, are very copious; our praises, like his dew on the fleece, very sparing.

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Most of our misfortunes are more supportable than the comments of our friends upon them.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, AUGUST 6, 1824.

CLOSE OF THE THIRD YEAR.

Our readers will perceive that this number of our paper closes the *third* year of its publication. The Editor takes this opportunity to express his gratitude to those who have patronized his undertaking, and to solicit a continuance of their patronage. During the two first years the income from the paper but barely paid its expenses. Though its patronage has been steadily increasing, yet it is still small,—and particularly so in comparison with any of the other religious papers published in the city. This not only obliges the Editor to use the most rigid economy in its publication, but also to devote a greater portion of his time than he could wish to other duties than editing the paper. He has much satisfaction in reflecting that, with the assistance he has received, he has thus far succeeded in rendering it, for the most part, acceptable to his readers. He flatters himself however, that could he, as he wishes, devote his time more exclusively to the paper, it might be made still more interesting and useful. Nothing but an increase of patronage will enable him to do this. And to this end he takes the liberty respectfully to request those who approve the work, and who feel interested for its success, to use such exertions as may be consistent with their necessary avocations, and their convenience, to make it known and to increase its patronage. If half the present subscribers to the paper could each add from among their acquaintance one name to the list of patrons it would place the work at once on a secure footing, and enable the Editor to direct his whole attention to his editorial duties. Those of our friends who can do us the favour to attempt this will lay us under increased obligations, and will receive all the return which we are at present able to make, our sincere gratitude, and the fruits of our best endeavour to render the paper interesting and useful.

As there are some conveniences in commencing a new volume of a paper at the commencement of a new year, we have concluded to continue numbering our paper as the *third* volume till the close of the present year, and to commence the fourth volume on the first of next January. And here we take occasion to observe that we contemplate enlarging the size of the paper at that time, for the purpose of furnishing more news and miscellaneous reading. But as the price of the paper will remain the same as at present, the question of enlarging it will depend on the enlargement of our subscription. If two hundred additional subscribers can be obtained between this and the first of January, we shall then make the contemplated alteration. The benefit of this alteration will be readily perceived, particularly by those residing in the country, and who wish to receive a full summary of the news.

In relation to the future management of the paper the Editor is unwilling to deal largely in promises. In filling up his columns he has found it, hitherto, easier to promise than to fulfil; he therefore only engages to use his best efforts that, at least, it shall not fall below its past character. At the same time he thinks he has reason to hope that its merit as a periodical work may be increased; as, from the assistance he has of late received from the most respectable sources, he perceives indications that the clergy, as well as many lay gentlemen of distinction are convinced that a well conducted *weekly* periodical, devoted to the inculcation of rational religion, may be one of the most important engines for the defence of truth. The Editor, desirous that the Register may become such an instrument of good, takes this opportunity to solicit from his respected correspondents, a continuance of their very acceptable aid.

We have hitherto had but little occasion to complain of our subscribers generally, for remissness in payments. There are a few however, through forgetfulness, we apprehend, who have neglected to transmit to us any thing since the paper commenced. We trust they need only to be reminded of the fact. Those who are indebted for the second and third volumes, are respectfully requested to transmit the amount soon, as it is now particularly wanted.

It appears from a late number of the Hartford Religious Inquirer, that the differences that have some time subsisted amongst different members of the Southern Association of Universalists, were amicably settled at the semi-annual meeting of the Association, held in Attleboro' on the 9th of June.

The corner stone of a new Episcopal Church was laid in New-York, on the 27th ult.

Recollections of Jotham Anderson. This little work, which appeared originally in this paper, in numbers, and was afterwards published in a separate volume,* has just been reviewed in the United States Literary Gazette, an able periodical publication lately established in this city. As the Reviewer considers it a work which embraces the controverted topics of theology, with which he wishes not to intermeddle, he speaks only of its literary character.

Speaking of that part of the work which contains his descriptions of the last hours of Mr Carverdale, and in which are embodied some of his own reflections on commencing the work of the ministry, the Reviewer has the following remarks:

"In a literary view, these descriptions are eminently beautiful. We have seldom read the expression of any sentiments with more pleasure, and never have found our minds less willing to admit that what we read was not literally true. We are unwilling to abridge these chapters, but we have not room to insert them entire," &c.

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* For sale at this office.

THEOLOGICAL EXAMINATION.

The Annual public examination of the Theological School at Cambridge, will take place in the University Chapel at Cambridge, on Tuesday next. The exercises will commence at nine o'clock.

FOREIGN SOCIETIES.

British and Foreign School Society. On Monday, May 10th, the nineteenth anniversary of this Society was holden. This institution has afforded education to 15,057 boys, and to 7,623 girls. The present number of schools under its patronage is about 400. The report states that the progress of education in Ireland is very encouraging. But in France and Spain, as was to have been expected, very little progress is made. Schools on the improved system have been established by the Society in Lima, Peru, Colombia, Buenos Ayres, Chili, and S. America.

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Irish Society of London. The Society of this name held its second anniversary in London on the 7th April. The object of the Society is to promote the education of the Irish in the less favoured districts, and especially to furnish them the scriptures. It is stated that there are more than two millions of people in Ireland who speak nothing but the native Irish, and who will learn no other language. The operations of the Society among this class of inhabitants have been particularly useful.

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Prayer Book and Homily Society. The twelfth anniversary of this Society was held May 6th. The amount of funds received by the Society during the past year was about fifteen hundred pounds, and the amount expended was about eighteen hundred pounds.

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The *Naval and Military Bible Society* issued 4200 copies of Bibles and Testaments during the last year.

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Arrangements are making in London for the erection of a spacious building, that shall hold 3,000 persons, and cost £80,000, for the accomodation of those who attend the anniversary meetings of benevolent societies.

ABUSE. By the late treaty between England and the United States, American fishing vessels have a right to fish in any of the bays and waters on the southern and western coast of Newfoundland, and certain other waters, and to dry their fish on the uninhabited coasts of said waters. And in all other places in the waters of his Majesty's dominions they have a right to enter for shelter, or for the purpose of obtaining wood and water. In the late papers we have an account of a wanton and abusive infringement of this right by a man of the name of Jones, dressed in a petty authority and said to belong to one of his majesty's brigs of war on that coast. The American fishing schr. William, Capt. Tibbets, of Addison, Me. went into one of the bays and anchored for the purpose of obtaining water, having only half a barrel on board, and that bad. She was soon boarded by Jones, the commander of one of his Majesty's barges who took away his papers and boat and sails. The next day he ordered him to St Andrews, at which place he arrived on the day following. The captain and crew were then ordered to leave the vessel, and to make the best of their way home.

TEA TRADE. The monoply of the English *tea trade* has been hitherto enjoyed by the *East Indian Company.* In consequence of this an immense tax has been laid on the people of England for their tea. Bohea tea, which costs the Company 9d. per lb. in Canton, sells in England, after duties are paid, for 5s. per lb. by the wholesale, so that "when duly mingled with *ash* and *blackthorn*" (English terms which we do not understand) "it may be fairly said to go into the tea-pot at 6s."

There begins to be a loud complaint on this subject in England. It has even been brought before Parliament.

A part of the profit of this monoply has been made by the freighting vessels. We are told that the freight paid by the Company from China, in the years 1822 and 1823, has been on the average, at the enormous rate of £21 11s. 1d. per ton.

There is also a pretty establishment kept up at Canton, (says a London paper) in which eight gentlemen, under the name of super-cargoes, and writers, (two of whom are Baronets!) receive for their salaries the amount of £61 16 8.

The tea exported by the British from Canton, in 1823, was 27,418,813 lbs. at the prime cost of £1,924,735.

Total value of British imports in Canton, in 1823, £604,975.

COTTON. In the week ending July 3d there were exported from New Orleans, 4,487 bales of Cotton (2,055 of which went to France.) In the same time 142 bales were received from different places. The amount of Cotton received in New Orleans, this season, up to July 7, was 139,671 bales, and the amount exported 138,175 bales. Accounts from Mobile state that the crops of cotton promise well. Mobile is said to be much more healthy this season than usual.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR REED.—In your last number I observed a "*Summary of the History of our Lord Jesus Christ.*" In the course of the history, there are these words,—"That to seat one of his disciples at his right hand or his left was not his to give." The writer has reference, doubtless, to our Saviour's words in Matt. xx. 23, and Mark x. 40. I have no doubt he was sincere and honest in his intention to give the true meaning of these texts; but, in my opinion, he has not succeeded. He had not, as it appears to me, carefully examined them, and compared the present translation with the original Greek. It is worthy of notice, that the passage in Matthew has no original for the words, "*It shall be given to them;*" and in Mark, "*It shall be given;*" and are printed in *Italic* letters, and were supplied by the translators. These words, then, are no part of the original text. Read the latter part of the verse in Matthew without them, and it will stand thus, *But to sit on my right hand and on my left, is not mine to give, but for whom it is prepared of my Father;* or, *to them for whom it is prepared*, &c. The Greek authorizes us to render it, *unless*, or *save to whom*, &c. By this view of the subject, our Lord does not disclaim his prerogative to dispense all rewards and punishments; nor is there anything even implied inconsistent with his affirmation, that all power in heaven and earth, and all judgment were committed to him.

I would that the truth should be fairly stated, and that nothing in your very useful paper should be found erroneous by the most critical and intelligent reader. The supplies by the translators, in most cases, probably throw some light on the subject to the unlearned. But, in some cases, I believe, they obscure the true meaning and lead into error. I will now mention only one passage, in which the truth of my remark may at once be seen:—Acts vii. 59, "And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit."—Here the word *God* is not in the original Greek, but is supplied, and in Italics. As the original gives the reading, it is thus, *And they stoned Stephen, calling upon, and saying, Lord Jesus, receive my spirit.* And what could have been more natural and proper, in his circumstances, than his calling upon Christ, for whom he was suffering death, and whom he saw, the heavens being opened in a miraculous manner, standing on the right hand of God. By this reading, according to the original, there does not appear the least room for the supposition, that Stephen viewed his ascended Lord and Master the same as God, and prayed to him as God.

From the instances brought to view, let us be induced to observe more carefully the words supplied by the translators of the Bible. However good their intentions, they were but men uninspired, and liable to error.

July 26.

For the Christian Register.

MR REED.—*A Bostonian* in your last has expressed in strong terms the indignation excited in his mind by the wholesale calumnies vented in this age of abuse. Perhaps many may think his language stronger than the occasion demands; and that it would be better to pass by these narrow minded usurpers of Christ's judgment seat, in compassionate silence. It is very true that the offence is none the less because it relates to religion,—though the perpetrators of it seem to think that the cause will sanction and render innocent the foulest abuse;—and it would be hard to show why these libellers and calumniators at home do not deserve a share of the just retribution which is dealt out (by writers like the North American Reviewers) to our calumniators and libellers abroad. I cannot see that holy churchmen and reverend ministers have any more right to break with impunity the laws of christian charity, candour, peace, courteousness, and common decency, than the less informed and less pretending Fearon, Ashe, and Faux. Still, so much is lost to good temper and a christian spirit by retaliation, that I am inclined to think silence the most expedient course. Let them revile and say all manner of evil. It should be enough for us to say, as was formerly said to Satan, *The Lord rebuke thee.* WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST; and then, who would not rather be the abused than the abuser? It is true, if we thus sleep, the enemy will be sowing tares. But let them grow till harvest. They will then be gathered and burned.

We need fear nothing so much as the loss of a christian spirit. If the outrages of revilers should drive us to this, they will cause an injury to the truth which no other weapon could effect. Let the Episcopal "grasshopper" go on with his "importunate chink;" he may be a "burden" to us; but it is one which we are well able to bear, and which it is hardly worth the time it takes to resent. JOHN ROBINSON.

N. B. May I add a request to the holder of so able a pen as the "Bostonian," that he will use it often in some way for the instruction of your readers. J. R.

For the Christian Register.

MR EDITOR.—When people choose to call names instead of using arguments,—when they seek to overthrow a religious doctrine by giving an odious nickname to its supporters,—they are guilty of a dishonourable unfairness, which cannot perhaps be too explicitly exposed and denounced. Many of the opposers of Unitarianism have seen fit to take this course;—not all, for many of them understand better the character of their Master's religion and the rights of conscience. But some of them attack the truth just as one blackguard attacks another in the street—by hard names, and vilifying asseverations. This, I dare say, they imagine is being valiant for the Lord of Hosts.

Of this class, those who raise the outcry of "DEISM, DEISM," have been so frequently heard, that I was a little surprized to find *A Bostonian* could be annoyed by it. Since, however, he has seen fit to bestow on it a little notice, I will take the opportunity to throw out one hint.—Let those who think it right to cry down Unitarianism in this way, reflect that what is fair for them, would be also fair for us. If it be just and kind in them to keep shouting *Deism! Infidelity!* it would be equally just and kind in us to cry *Polytheism! Idolatry!* What a spectacle would then be presented! Two bodies of Christ's humble followers, set in array to pelt each other with this dirt! engaged in a contest, not for truth, but for victory! and striving only which should do the other the most harm! What a spectacle for angels and men to witness! Let those who have at heart the honour of their Master, discountenance so disgraceful a mode of contending. It is a cause too high and holy to admit of this low and worldly pugilism. The weapons of our warfare are not carnal. And shame be to those, who, by adopting a plan of attack suited only to profane party politics, would excite passions which it is the business of religion to subdue; and divert attention from the rightful object of discussion, by odious epithets and unpopular appellations. Who could rejoice before God in a triumph brought about thus? ANOTHER BOSTONIAN.

For the Christian Register.

MR REED.—There is nothing so adapted to impress man with the idea of his own insignificance, as the sublime and stupendous scenes of nature. There is an eloquence in the voice of the thunder and the roar of the cataract, which forcibly reminds man of his weakness. The smiling and beautiful objects of nature persuade us to praise;—but it is from temples like those God rears in the wilderness, when he piles up the mountains and the rocks, when he seems to rise in his strength and put forth the arm of his power, that the mind is forced to bow and adore. Before the stupendous display of his might, human pomp and pride shrink into the dust; and triumph blends with the feelings of awe and astonishment with which we exclaim,—"The heaven of heavens cannot indeed contain him."

It was a fine and beautiful morning in May, that we rode along the banks of the Connecticut, on our way to Bellows Falls. On our right appeared the river—now rolling almost to the edge of the road—now, majestically retreating, and winding its course in the most romantic and beautiful curves—now exposing vast plains of the richest interval or meadow land, as it swept boldly away in the distance—now just seen to sparkle amid the deep dark evergreens that in the wildest luxuriance fringe its bank. There was a light breeze stirring among the huge pines that border the road, that produced an indescribably soothing and beautiful effect. At intervals it was disturbed by the shrill whistle of the birds, or drowned for a moment by the sound of the river, when, as it rolled nearer the road, it met with some temporary obstruction or artificial fall;—then again as it wound slowly away, the distant sound of the waters would blend with the murmur of the pines, till, gradually dying in the distance, their steady solemn moaning would again prevail. Excepting in the instances mentioned, the river glided along in a silent but majestic course, as it swept gracefully onward—now by a sudden widening of its banks presenting a broad glassy surface—now covered by a gentle ripple, as some sudden bend in its course exposed it to new obstructions. The road for a great part of the way, on the river side, was bordered by tall graceful firs and hemlocks, and pines of an immense size, whose huge black boughs darkened the roa
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on these mighty records of time. They
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of it entirely. It was but for a momen
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From a height of 90 feet,* there is some
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* The distance, as I was informed, of the
from the surface of the river.

COLLEGIATE RECORD.

UNION COLLEGE.

The annual commencement in Union Coll
Schenectady, was held on Wednesday last.
nine students of the College were admitted to
gree of A. B.; and seventeen were admitted i
to the degree of A. M. The degree of D. D.
ferred on the Rev. William Rafferty, Princip
John's College, Maryland; Rev. Lucius Boll
low of Brown University, R. I.; Rev. Ernest H
Hartwick, N. Y.; and that of LL. D. on
Griscom, Chemical Professor, N. Y.

UNIVERSITY OF PENNSYLVANIA.

Commencement, July 29. All the exer
English, excepting the Salutatory, in Latin.
gree of Bachelor of Arts was conferred on
gentlemen, and that of Master of Arts on 34 ge
alumni of the University. The honorary d
A. M. was conferred on the Rev. Professor
and that of D. D. on the Rev. Henry Augus
lenberg.

TRANSYLVANIA UNIVERSITY.

From a catalogue of this University, just
ded to us, it appears that at the commenc
the 14th instant, twenty four alumni of th
were admitted to the degree of A. B.; ten
the degree of Bachelor of Laws, and forty s
M. D.—The whole number of degrees co
the University since its establishment is 337—
about 130 were the degree of A. B. received
course by alumni of the college. *B. I*

NEW CHURCH PROPOSED.

The United States Gazette contains an ad
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"A tedious and protracted controversy
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mind, and degrade the understanding of
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that Court, that I feel myself bound thus p
notify you of my intention to retire from
Church, until it breaks of all connection w

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own Bishops and Pastors—if you consent
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huge black boughs darkened the road, and whose venerable gloom breathed an air of solemnity around. There is a degree of sadness blending with the feelings with which we look on these mighty records of time. They have seen generations falling around them like their own leaves, yet they remain almost unchanged. The generations of man pass by them like the waves of the river, while they still remain almost stationary things, amid the march of ages.

As we proceeded, the river, which before had wound constantly in view from the road, was suddenly buried behind the multitude of trees and shrubbery; and for a moment we lost sight of it entirely. It was but for a moment—for suddenly emerging from the cloud, we found ourselves on the centre of that bridge which is thrown over the falls. The river which but for a moment before we had seen gliding as calmly and peacefully as if wave had never ruffled its surface, now came foaming and roaring and thundering as it dashed against the rocks beneath us, then spread into one vast and terrific sheet of white and sparkling foam.

From a height of 90 feet,* there is something terrific in looking upon the stormy, stupendous scene below. The channel of the river, suddenly contracted at this spot, is besides impeded by huge broken rocks; into which the amazing power of the water has bored large and perfectly regular holes of perhaps from one to two feet in diameter. These probably were effected by the fury of the current's first loosening then whirling about fragments of stone embedded in the rock; as is common here in what is called the conglomerate rock.

There is something at once humbling and sublime in the feeling with which one contemplates a scene like this. There is that degree of insecurity—one would be almost unwilling to say fear—which is necessary to the sensation of the sublime. Indeed it is impossible to stand on this spot trembling from the very roar of the water—to see the whole volume of the river poured along, dashing, and boiling, and whitening amid the rocks below—to listen to the hoarse sound of the raging waters—to hear the Eternal voice that in such a scene speaks even above the dashing wave and the roaring cataract, without feeling and responding to the beautiful sentiment of the poet, that here indeed

"God seems more grand, man crumbles into dust."

The splendid fabrications of human skill and power excite only our admiration or surprise; but there is blended too much with these feelings the remembrance that, proud as they are and durable as they must be, the hour must come when they shall crumble and perish—when the massy pillar and the stately dome shall lie as low and as forgotten as the hands that reared them. But these impressions have no place in the feelings with which we look upon the works of Nature. There is no painful reflection, that ere long they will cease to be—for Nature's works, like Nature's God, seem clothed in the garb of immortality. In the history of man and human events, nothing seems constant but change—nothing certain but uncertainty. But the book of nature bears throughout the steadfast impress of the Deity, and on its pages is written only—Eternity. T.

* The distance, as I was informed, of the bridge from the surface of the river.

COLLEGIATE RECORD.

UNION COLLEGE.

The annual commencement in Union College, at Schenectady, was held on Wednesday last. Seventy-nine students of the College were admitted to the degree of A. B.; and seventeen were admitted in course to the degree of A. M. The degree of D. D. was conferred on the Rev. William Rafferty, Principal of St John's College, Maryland; Rev. Lucius Bolles, Fellow of Brown University, R. I.; Rev. Ernest Harzelius, Hartwick, N. Y.; and that of LL. D. on Mr John Griscom, Chemical Professor, N. Y.

UNIVERSITY OF PENNSYLVANIA.

Commencement, July 29. All the exercises in English, excepting the Salutatory, in Latin. The degree of Bachelor of Arts was conferred on 14 young gentlemen, and that of Master of Arts on 34 gentlemen, alumni of the University. The honorary degree of A. M. was conferred on the Rev. Professor Spencer, and that of D. D. on the Rev. Henry Augustus Muhlenberg.

TRANSYLVANIA UNIVERSITY.

From a catalogue of this University, just forwarded to us, it appears that at the commencement on the 14th instant, twenty four alumni of the college were admitted to the degree of A. B.; ten received the degree of Bachelor of Laws, and forty six that of M. D.—The whole number of degrees conferred by the University since its establishment is 337—of which about 130 were the degree of A. B. received in regular course by alumni of the college. *B. D. Adv.*

NEW CHURCH PROPOSED.

The United States Gazette contains an address from the Rev. Wm. Hogan, to the Congregation of St Mary's, (Phila.) in which he formally renounces his connection with the Roman Catholic Church. The following extracts embrace all that is material to know.

"A tedious and protracted controversy with the emissaries of the Court of Rome, who seem to have lost sight of the pure doctrines of the gospel, who have substituted the traditions and fabulous tales of Monks, for the revealed word of God, who hold that salvation is not to be obtained through the atonement of Christ, without the instrumentality of means, which have no other effect than to demoralize the human mind, and degrade the understanding of man,—has given me so perfect an insight into the economy of that Court, that I feel myself bound thus publickly to notify you of my intention to retire from St Mary's Church, until it breaks of all connection with it.

"If you declare yourselves independent of the Court of Rome, and insist upon the right of electing your own Bishops and Pastors—if you consent to the free circulation of the scriptures—if you consider yourselves on an exact footing with the Greek Catholics; and will denominate your Church *The American Catholic Church*, I shall feel a pride in being your Pastor."

GENERAL INTELLIGENCE.

THE CROPS. From information which we continually receive from all the circumjacent counties, we feel authorized in stating, that never has a richer prospect of abundant returns promised to reward the labors of the husbandman. The gratification derived from this source is greatly enhanced by observing how general this *good report* is throughout the country. The Alexandria Gazette of Saturday, says, "Accounts are received from all parts of the country, stating that the harvest will be abundant. The rain which we had some time ago injured the hay and grain, in some places, but as it did not extend far into the country, very little damage could be done. The weather is now delightful. *Norfolk Beacon.*

A LEAD MINE, presumed to be very extensive, has lately been discovered upon the farm of Dr Martin Hupp, of Shenandoah county, (Va.)

At a meeting held in Baltimore on the 15th ult. a society was formed to promote the emigration of free people of color to Hayti, auxiliary to the society recently organized in New York for the same object.

Mr Secretary Crawford attended Divine Service in the Baptist Church on Sunday last, with his family. His health is considerably recovered.

Washington paper, July 28.

PHILADELPHIA, July 30. During the last night, rain fell to the depth of *four inches and sixty hundredths*; a greater quantity by an inch and an half than had fallen the in 29 preceding days. The effects of the deluge were to be expected.—Four or five bridges have been carried away, some mill-dams injured, and cellars in many parts of the City flooded.

BLACK ROCK HARBOUR. This great work goes on rapidly; and it is anticipated will be so far completed as to be ready for use in all November. It will not only afford a safe harbour for lake vessels, but serve as a substitute for two miles and half of the great Canal, and be a saving to the institution of $100,000.

The total number of Charitable Institutions in Great Britain, according to a report just made to Parliament, is 10,736. Total amount of income £322,708.

THE JEWS. Last Friday evening, Mr Simon, of Germany, formerly a Jew, but now a Christian, delivered an Address to a full and respectable audience in Rev. Mr Dewey's meeting-house.—*N. Bed. Gaz.*

The Rev. Mr Fenwick, Roman Catholic Bishop of Ohio, is on his return from Rome, with benefactions and two Priests.

The New England Conference Missionary Society have set apart "the first Friday, in every month to be observed as a day of fasting and prayer to the Almighty God, that he would grant success to the exertions making for a more general diffusion of the light of the Gospel, and bless our country with a general revival of religion." Besides these fast days, there is a quarterly fast, for the same purpose.

FREE MASONRY IN CHINA. An attempt has been made to introduce free masonry into China A Society, under the name of the "Society of Heaven and Earth," was instituted; but when the emperor heard of it, he caused the members to be severely punished, and destroyed the house in which their meetings had been held.

BOTTLED CIDER. A correspondent of the N. England Farmer states, that if bottles of cider are placed on the ground in the northerly part of the cellar and covered with moss, and the moss drenched with cold water once a week they will not burst.

CHEAP AND EXPEDITIOUS. A gentleman of our acquaintance left Congress Hall, Saratoga, on Wednesday morning at 4 o'clock, and arrived here on Thursday morning at two o'clock. He consequently travelled *two hundred* miles in *twenty-two* hours, and for the moderate sum of five dollars. *N. Y. paper.*

Mr Murray, Bookseller, of London has given Washington Irving near $7000 for the copy right of his new novel.

THE FOUR MEMBERS OF PARLIAMENT. These enterprising foreigners, who have crossed the Atlantic to see the advancement of this country in good government and prosperity, have commenced their tour by setting out for the Catskill Mountains. From thence they propose visiting Albany at the extra session of the Legislature—the Springs—Falls of Niagara—Canada and Boston—the Western and Southern States, and to embark for England before the next session of Parliament. They commence the tour of observations under the best feelings, and having discarded the gross libels on our country of foreign writers, they will be prepared to judge with impartiality.

N. Y. Nat. Adv.

Count Winzingerode the Wirtemberg Minister, who was dismissed by his sovereign in consequence of differences which arose between him and Austria, Russia and Prussia, has left his country to take up his residence in North America.

PAUL JONES. By a singular accident, a large collection of *original* letters to this celebrated man, have been found in a huckster's shop in N. York. Among them, are the *copies* of a great number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters, there is not the least boubt, for the hand writings of such men as La Fayette, Benj. Franklin, John Adams, and fifty others like them, cannot be mistaken. We understand the papers are now in the possession of Mr Wiley, who has submitted them to the inspection of the gentleman of his "Den," with a view to a publication of a part. There are said to be 700 letters alone.

Joseph Bonaparte, and his family, are on a tour to the West.

An English writer estimates the American stocks owned in England, at nearly *thirty-eight millions of dollars.*

MOUNTAINEERS OF HAYTI. Mr Granville, the Agent of President Boyer, has communicated the following interesting facts concerning a people denominated the mountaineers of Hayti:

"They are a secluded people, devoted to peace and the simplest modes of life. When the island is in peace, they come down from the heights of the mountains and cultivate their little lots on its sides or wander in the sloping forests; and sometimes, though very seldom, and in few numbers, enter the large market towns of the island. They raise cotton which they manufacture into coarse cloth for their own use, also coffee and vegetables enough for their own consumption; but very seldom carry on any trade, or offer any of their productions for sale. On any alarm of war, they immediately retire to their caves and glens in the heights of the mountains, and are no more seen till the peace is restored. What their numbers are is not known. They have no letters nor education, speak a language peculiar to themselves, though it is evidently of French origin in part. They are white in complexion, their hair also is white, but woolly like the Africans. They are but little known as they take no part in the transactions of government; and seem only to be solicitous to live separate from the rest of mankind, unknown and unacquainted with the world?"

The NORTH AMERICAN REVIEW has been proscribed in France. By a formal order of the government its title is inserted in the list of prohibited books, and the custom-house officers are commanded not to suffer it to pass through their hands into the country. Booksellers are also forbidden to have it on sale, and it is subject to be seized when found in any person's possession.

The Burlington Sentinel mentions that the sum of eight thousand dollars has been subscribed in that town, towards the erection of new College buildings, in the place of that lately destroyed by fire.

NEW POST-OFFICES. There were ninety-two new post-offices established in the different States from the 1st of April to the 30th June.

FROM RIO JANEIRO.

We are indebted to the polite attention of Capt. Heron, of the brig Eliza Reilly, which arrived here yesterday, in 39 days from Rio Janeiro, for a number of Brazil newspapers from 6th May to the 15 June inclusive.

Among these papers we find a Proclamation of the Emperor Don Pedro, to the Brazilians, dated June 10, announcing the receipt of information that a powerful armament was about to sail from Portugal to reduce them under the dominion of that Kingdom. He exhorts the Brazilians to the most determined resistance against the invaders of their liberties; tells them that they must adopt as their motto "*Independence or death.*" That as their Emperor and protector, he will shed the last drop of his blood in defence of their rights and for the security of their happiness; that should the enemy prove too formidable for them in the onset, they must abondon their towns, and retiring to the interior entrench themselves strongly, until they can array a competent force to expel them from the territory; that the fleet will come to their assistance whenever it can co-operate with them successfully, in annoying that of the enemy, and that swarms of privateers will sweep the commerce of Portugal from the ocean, &c. *Norfolk pa.*

By late accounts from the Pacific, via the Isthmus it is stated that Bolivar is still in possession of Guayaquill, and that there is good prospect of the war being soon brought to a close.

LIMA.

In April, Lima was in possession of the Royalists, and matters were tranquil. Bolivar was at Truxillo with 7000 men, a force inferior to that of his enemy, and a battle decisive of the fate of the country was expected to take place in May or June. The 2000 *republican troops*, who became traitors to their cause and surrendered the fortresses of Callao to the Royalists, had been sent into the interior. Flour was at 34 dollars a barrel, duties 6 dollars, and there were several American vessels profiting of this change of consumers.

SPAIN.

We have in our hanes direct advices from Madrid of a recent date. It seems that, in fact, a serious insurrection, like the movement at Lisbon, has been attempted in Spain. The object was—as intimated in our latest English papers—to substitute the Infant Don Carlos for the "adored" Ferdinand, and establish a system more ultra-royal and prospective than the monarch and his advisers, have found it practicable or deemed it expedient to adopt. The principals of the conspiracy were the guerilla leaders, the Trappist, and Gen. Capape, who endeavoured to raise the people in Arragon and other provinces. A number of distinguished royalists, including bishops and friars, were exiled as accomplices, to different points of the kingdom and to France. The official paper, the Gazette of Madrid, of the 17th May, contains a notification to all Portuguese in Spain to report themselves to the authorities, and the Portuguese legation, in order that they might be kept under *surveillance.*

A concert was believed to exist between the Portuguese and Spanish malcontents of the various classes. Two sects of conspirators are now dreaded by the Portuguese and Spanish governments, namely, the *Constitutionalists*, and the ultra Royalists, who want an absolute despotism both in theory and practice.

ENGLAND.

By the Cortes, arrived at N. York, Liverpool papers have been received to June 26. No important intelligence is received. Parliament was to be prorogued on the 27th. No news had been receivedfrom Greece later than by the former arrivals.

The Cathedral of Derry, in Ireland, is in ruins, the cathedral of a diocess whose rentall is estimated at 20,000 pounds sterling. The Bishop who gets 20,000 pound sterling per annum from the diocess, has not been within its walls for many a year. The Dean, who has 4000 pounds sterling, has not performed service in it for two years. A late number of the Dublin Evening Post contains a letter on the subject, from a member of Parliament from the county of Derry, a ministerialist and supporter of the Church, in which he condemns the conduct of the Bishop, Dean, and Chapter, and mentions that the Church establishment in Ireland is the richest in Europe, and that whilst the Cathedral of Derry had been failing, the endowments of the Bishopric and Deanery had been increasing in wealth.

David's Picture of *Mars disarmed by Venus*, has been purchased by an English gentleman for 60,000 francs—about twelve thousand dollars.

There are serious differences between the spring-knife makers and their employers, at Sheffield; the former demand what they call the prices of 1810, which the latter it appears cannot accede to. About 1500 men are out of employ, in consequence of refusing to work.

It is determined by the relatives of Lord Byron, that his remains shall be interred in Poet's Corner, Westminster Abbey.

RUSSIA. A public document has recently appeared in the German papers, from which we learn that Russia has at present, an army of 950,000 men, from which it would appear that she does not intend to diminish her military force. 677,000 are now in actual service.

FROM SMYRNA. Accounts from Smyrna to the 23d May have been received.—It was *reported* there, that 5000 Turkish troops, who had been landed on some Grecian island, had been destroyed, except about 1500; and that the Turks had ordered an army of 50,000 men to the Morea.

France has formally contradicted to the new Governments of South America, the reports that she intended to aid Spain against their independence.

TO CORRESPONDENTS. *The communication of our correspondent at Northumberland, Pa. respecting tracts, was duly received on Thursday. His request will be faithfully and promptly attended to.*

An obituary notice is received and will be inserted next week.

☞As many of our subscribers in the city prefer paying in advance for the paper, but expect the bills to be sent to them, we shall cause bills for the advance payment of the commencing volume to be sent to all our city subscribers, leaving it to their convenience to pay them when presented, or to pay the additional 50 cents at the end of six months, according to the terms of the paper.

MARRIED,

In this city, by the Rev. Mr Ware, Mr Cyrus Snell, formerly of East Bridgewater, to Miss Catherine B. Conday, of this city.

In Hingham, on Sunday evening, by Rev. Mr Brooks, Mr Joseph B. Burr to Miss Lucy Jones.

DIED,

In Philadelphia, on Monday morning last, after a short illness, in the 26th year of his age, John Keating, Esq. a member of the Philadelphia Bar.

In Newburyport, Mr Daniel Wells, aged 74.

In New-Bedford, Mrs Esther Allen, wife of Mr. Robert Allen.

Providence, suddenly, on Friday morning, the Hon. David Howell, L. L. D. Judge of the United States for the District of Rhode Island, aged 77 years.

In Dorchester, James White, Esq. formerly a bookseller of this city, aged 69.

At Trenton, N.J. Gen. James Jefferson Wilson, editor of the Trenton True American. For a number of years he occupied a seat in the Senate of the United States, and was at several different times, elected a member of the Legislature of that State.

In Portsmouth, Rev. Joseph Langdon, aged 66—formerly pastor over the church in Newington.

In East Bridgewater, Mr Calvin W. Keen, aged 31.

In Barre, Mass. Asa Walker, aged 69.

In Stow, July 23d, Abigail Elizabeth, daughter of Rev. Abraham Randall, aged 14 years.

In Canton, Mrs Betsey Crane, wife of Deacon Ebenezar Crane, aged 40.

In Hingham, on Friday last, Jerom Cushing, Esq. aged 44—loved honored, and esteemed by all who knew him.

In Marblehead, Capt. Benjamin Trevett, aged 39—for several years past commander of the U. S. revenue cutter at Eastport.

In Brunswick, Me. John Dunlap. Esq. aged 86.

In West Springfield, Deacon John Ashley, aged 84.

Lost at Sea, July 5, from on board the brig Warbler, Capt. Chaffee, Mr Loring Pelham Curtis, supercargo, aged 23 years. This young gentleman was the son of the late Mr Thomas Curtis, and was graduated at the University, in 1821. His generous and manly disposition caused him to be beloved by all who knew him.

SPARKS' ESSAYS.—Just published by O. Everett, No. 13, Cornhill, "A Collection of Essays and Tracts in Theology, by JARED SPARKS, No. 7, for July, 1824.

CONTENTS.

WILLIAM PENN.—Biographical notice—the sandy foundation shaken—creeds should be expressed in the langage of scripture. Dr SYKES.—Biographical notice—the innocency of involuntary error asserted and vindicated. Dr BENSON.—Biographical notice—an essay on the belief of things above reason.

RAMMOHUN ROY.—Just published and for sale at the Counting Room of the Christian Register, an engraved likeness of this distinguished Hindoo.

August 6.

GOSPEL ADVOCATE.—Just published by J. W. INGRAHAM, Franklin Avenue, Court-street, the Gospel Advocate, No. 44, for August, 1824.

CONTENTS.

Theological; Essays on the Liturgy, No. 1: on the origin and antiquity of forms of prayer; No. 11. on the antiquity of forms of prayer—address at the interment of the Rev. Philander Chase, jr. *Review;* The scholar's guide to the history of the bible—some account of Mary Gosner, (continued.) *Poetry;* Extracts from the Messiah, book 2nd, translated from the original German of Klopstock, (continued.)

Religious Intelligence; Massachuseets: thirty-fourth annual convention. New York; thirty-seventh annual convention, (continued.)

University, Cambridge.

CANDIDATES for the second degree at the next Commencement are to attend at the College on Wednesday, 18th of August, or be excused upon some sufficient reason offered.

Candidates for admission to the College, having a certificate of good moral character from their preceptor, or some other suitable person, will be examined on Friday, 27th of August. The examination to begin at 6, A. M.

N. B. The examination for admission in 1826 in Greek, will be in the Gospels of the Greek Reader instead of the Græca Minora and the whole Greek Testament. JOHN T. KIRKLAND.

Cambridge, July 19, 1824.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 38 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.

Appeal to the candid, do.

Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.

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A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.

A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.

A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.

Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.

Country Library.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

Miscellanies.

THE LAND OF REST.

There is a land of glorious rest,
Where pure and happy spirits rove,
For ever and for ever blest,—
The land of spotless joy and love.

O yes, there is a land of rest,
Free from corroding grief and care;
No storms, no dangers there molest,
Nor discord once shall enter there.

The land of rest—the land of joy,
Where quenchless glories meet and shine,
And fit for angels its employ,
For all its pleasures are divine.

There is no land of rest beside—
But where is this blest region found?
It is not bound by ocean tide.
It is not upon earthly ground.

'Tis where bright angels sweep the lyre,
And spirits of the just repose;
'Tis where the seraph's living fire
With undiminished ardour glows.

Blest land methinks I see thee now,
All smiling in perennial bloom,
With rapture throned on every brow,
And flowers that breathe divine perfume.

Then hail to thee, thou land of rest,
And hail thy harps of holiest strains,
And hail those crowns that grace the blest,
Who rove along the happy plains!

But ah! that land of rest is far,
And dark and trackless is the road;
Yet HOPE, a bright and glorious star,
Points onward to the dear abode.

Then what though stormy be the way,
Though winds and surges beat and roar
They only drive from earth away,
And urge to that celestial shore;
And 'midst the storm that voice is best,
That whispers, "There's a land of Rest."

GEN. LAFAYETTE.

As this illustrious character is expected shortly to this country, his history excites some curiosity, especially among the young. The following, from the Richmond Compiler, is the most circumstantial account of him, that we have seen brought within the limits of a newspaper column.

GENERAL LAFAYETTE. Many of our public prints still style him the *Marquis* Lafayette.—The concise and elegant resolutions, adopted by the citizens of Richmond, retain the same appellation. But it is a misnomer. Lafayette has formally and publicly abjured the designation, contenting himself with the honourable title of General, which he first gained in the American service; and which is the more honourable to him because it is of his own making.

Lafayette is now about 68 years of age; with a fresh and vigorous constitution for one of his years—though it was severely tried in the dungeons of Olmutz. He lost all his hair during his severe confinement, and now wears a wig. His wife and his daughters insisted upon being the companions of his imprisonment. The constitution of his amiable wife sunk under the trial—those of his daughters were much injured. These two ladies are married—and, in remembrance of "the theatre of his toils and of his glory," bear the names of Virginia and Carolina. One of his sons bears the honourable name of George Washington.

General Lafayette's is a true patriarchal family. His two daughters and his two sons and their respective families live with this illustrious man at his Castle of La Grange. A gentleman who spent a week at his house a few years since, says they had thirteen children—corresponding in number to that of the old United States—and most of them marked in their names with something American. La Fayette is their head—their protector—the being of all others on earth endeared to them by a thousand ties. He has only been once married. At the age of nineteen he left the arms of his wife, and the sweets of home, to fight for a people to whom he was not known, and who had no claims upon him; but he felt for their wrongs, and he was determined in opposition to the wishes of his friends, to battle for liberty in the new world—notwithstanding the strongest affection bound him to his wife. She shared the dungeon with him; sacrificed her life, in fact, for her affectionate husband—and to this day, he makes it a sacred and inviolable rule to abandon the pleasures of society on the anniversary week of his wife's dissolution. "You must not go this week to La Grange, (said the American Consul to his friend) it is the week devoted to the memory of his lamented wife."

Whenever he walks into the fields he generally takes some of his grandchildren with him. He amuses himself with their prattling, joins in their sports, and contributes to their happiness. Such is the man, whose name fills the whole of Europe with his fame—the man, who has contributed to establish the liberties of the new world! Such is the man, who is at this moment an object of the greatest curiosity and admiration to the American people—and whose arrival on our shores will be a sort of National Jubilee!

Lafayette is particularly remarkable for the unaffected simplicity of his manners. He was distinguished for his want of pride, his distaste for great parade when he was amongst us—he preserves the same noble trait in his character. As one striking evidence of it indeed, he declines the honor (awarded to no other man) of embarking on board a ship of the line, specially to be dispatched for him by the unanimous voice of both houses of Congress—and he means to come to us in a packet or private vessel.

Lafayette is as much distinguished for his amiable and affectionate temper, as for his respect to the liberties of man. His heart melts with generous emotions, as well as that of the humblest and most undistinguished of men.—The Americans are particularly dear to him. He is always accessible to them—his eye kindles whenever he talks of America.—"Why cannot you come to live among us—to lay your bones among a people, who owe you so much—and whose latest descendants will venerate your ashes?" Lafayette pointed to his grandchildren around him—he made do other reply. They were among the strong ties which bound him to France. He could not make up his mind to break them.

"You are now in America," said he to an intelligent Virginian, from whom we had the anecdote. "America?"—"Yes this room is what I call America." His guest looked around him and beheld scattered every where the tokens of his country—maps of the different states—the portraits of our distinguished men, of Washington, Franklin, Henry, &c.—American books—the Electrical machine with which the great Franklin had made so many experiments—and which he had given as a mark of his respect to this noble Frenchman, &c. &c.

Among other curiosities which our Virginian informant was delighted to see, was a sword remarkable for singular incidents. Of all the worldly goods, which Lafayette most valued, was this sword. Fearful of its being snatched from his possession by some of the allied troops, who were then around Paris, he had deposited it in the safe keeping of Mr Jackson, the American Charge des Affaires in Paris. This sword had been presented to Lafayette by the American Congress. It bore upon it the emblems of our nation. Upon the destruction of the Bastile, the first key of this tremendous edifice was sent, at the instance of Lafayette, as a present to Washington. It now hangs in the hall of Mount Vernon. The second key was melted into this sword, thus uniting in the same object the memorials of the struggles of two great countries, the one then commencing its Revolution, the other having achieved it.

One more circumstance. It is known to our readers, that it was owing to the intercession of Washington, that Lafayette was delivered from the dungeons of Olmutz. When he was restored to Paris, the commissary of the despot delivered him into the hands of the American consul, who was called upon for a receipt of the illustrious prisoner.

Such was the treatment of a man, who is an ornament to human nature—and whom America is anxiously wishing to make a nation's guest.

Those who are desirous of taking a nearer view of Lafayette's domestic relations, may consult with advantage Lady Morgan's France. Those who wish to study his political character, must go to the annals of two great nations—and he will there see Lafayette's name enrolled in the brightest colours—always noble in his views, pure in his means,—the friend of liberty and of man.

GARDINER LYCEUM.

The annual examination at the Gardiner Lyceum took place on Tuesday, the 20th inst. It was attended by a majority of the boards of trustees and visitors, and by a number of ladies and gentlemen, all of whom expressed themselves highly gratified with the rapidity and judgement, with which the examination was conducted. Governor Paris, was present, and expressed himself highly pleased with the evidence, which the young men gave, of their attention to their studies, and with the prospect, that the institution would redeem the pledge, which it had given to the public, of great usefulness. The third class was examined in geography, arithmetic, book-keeping, Legendre's geometry, and algebra. The second class, in rhetoric, book-keeping, Paley's natural theology, Legendre's geometry, chemistry, projections, heights and distances, navigation, and surveying. The institution has been only in operation since January, 1823. Of course, the second class cannot have completed its second year, and was therefore examined partly in studies of the first, and partly of those in the second year. The examination commenced at 9 A. M. and was not concluded till after 3 P. M.—No time was allowed for demonstrations; but the whole was occupied with leading questions, tending to show the scholar's acquaintance with the most important principles in each branch of study. The questions were asked with so much rapidity, and answered with so much promptness, that a gentleman present calculated, that each scholar answered more than a hundred questions. The writer has been frequently present at literary examinations, but does not recollect ever having witnessed one, where so many trying questions were asked, and so promptly and correctly answered. The examination in book-keeping attracted particular attention, from its novelty. And all scholars are required to keep books by double entry; and the rapid manner, in which they gave the reasons for their entries in the journal, evinced their perfect knowledge of the principles, upon which book-keeping is founded.

The great object of the Lyceum is to make knowledge practical, and the scholars exhibit plans of surveys which they have themselves made about the town, and also projections on the great circles of the earth and maps upon those projections. The examination reflected great credit both upon the instructers and pupils. The scholars entering the Lyceum have not usually the advantages enjoyed by young men entering our colleges, of minds trained to study by previous discipline, and yet their progress has been very rapid and they seemed to have firm possession of the knowledge which they had acquired. The principal is most remarkably adapted to his situation. He knows the powers of his scholars and requires of them as much as they can do, and no more, and he knows precisely when his assistance is necessary, to overcome a difficulty, and when it can be conquered by their own exertions. The scholars feel, that he makes their interest his own, and give him their perfect love and confidence. *Hallowell Gaz.*

From Bell's Weekly Messenger.

BOTANY BAY.

About five or six years ago a person of considerable literary attainments was tried at the Old Bailey for forgery, convicted, and sentenced to be hanged. His Majesty was pleased to commute the sentence to transportation for life. A letter of thanks for the efforts made for the preservation of his life has reached us; and as it contains intelligence of a country, the daily occurrences in which are but little known to the population of this country, notwithstanding the frequent voluntary as well as compulsory visits paid thither, we shall state the substance:

Since his arrival in the country, every order relative to the treatment of prisoners has been of an apparently harsh nature; but the change has been attributed to the great increase of crime at home, and the consequent increase of prisoners in New South Wales, where, to say the truth, the evidence of a long course of Metropolitan crime is but too palpable. He received what is called a "Ticket of Leave" upon reaching his destination—a document which authorizes any person to select any part of the Colony for his residence, and to employ himself as he might think proper; but which the least misconduct subjects to permanent removal. The convict's residence in Sidney, in the occasional service of mercantile men, gave him an opportunity of ascertaining the state of the Colony as to commerce; no branch of which is, he says, regular. It is either all bustle or all silence.

Upon first making the shores of Australasia, he was particularly struck with the uncommon appearance of every thing he beheld. The singular shape and color of the rocks and trees, the wild and savage looks of the natives, would, even if the immense distance could be overleaped at one bound, convey the most unequivocal assurance of a remote world. Sydney, however, revives the memory of past scenes. It has about 14,000 inhabitants, who are increasing daily; 1,200 soldiers are upon the station. There are public billiard-rooms, and a fine race-course. Several of the opulent inhabitants keep handsome equipages, and a degree of splendor attends their entertainments, far beyond what might be expected in an infant colony. About twenty or thirty miles in the interior is what is called the Open Forest, which resembles in appearance a gentleman's park in England. Here the principal settlers have their grants of land, several having from 300 to 5,000 acres, and some a great deal more. Herds of cattle containing 1,000 head, and flocks of sheep containing several thousands, are not uncommon. The part of country where the settlers are most numerous is the banks of Hawkesbury. Here settlers are for the most part prisoners. The soil is particularly luxuriant; but it is subject to floods, by which, in a single night, the labors of the whole year are swept away. But, notwithstanding the frequency of such disasters, the extreme richness of the ground, the ease with which it is managed, and the great profit arising from a good crop, hold out an irresistible temptation to the settlers.

At the distance of seventy miles from Sydney commences that chain of mountains, so long considered impassable, called the "Blue Mountains;" and across those mountains, at the distance of fifty miles, is the New Country. Those fifty miles present food for neither man nor beast. They are nothing but a barren succession of rocks upon rocks, without blade of grass or track of bird; but when the traveller bursts upon the country on the plains of Bathurst, his eye is delighted with the most beautiful prospect, perhaps, on the face of the earth. Thither some of the most opulent settlers have sent their oxen and sheep to feed, and the returns have always exceeded their expectations.

To a convict the summer appears too warm upon his arrival; but after a residence of two or three years, no inconvenience is felt from the heat. He finds the black native an object, which, although he cannot contemplate with any pride of comparison, decidedly the lowest in the scale of human nature, without house or shelter, except the thick forest, naked, and desolate, and hungry. In the neighborhood of Sydney the natives are harmless, but towards the North they are furious, and it is not doubted, live upon human flesh. The British Government have, however, established places of instruction for the unfortunate creatures, and civilization is expected to make some progress.

Until lately, religion has been completely neglected; but a great change is now taking place. Several churches and chapels have lately been built, and are well attended; and the rising generation will, of course, profit by this arrangement, however ineffective it may be with respect to their parents. Bible Societies also have been formed. As to emigration, to a person possessing capital, this country holds out several opportunities of acquiring property. There are openings for merchants, of which keen-sighted men may take advantage. Agriculturists have also a fine field, if they possess a sufficient knowledge of agriculture, and possess the means. All persons who come to this country, and engage in concerns beyond their abilities, have to contend with difficulties of of which they have no idea. Many see themselves much disappointed in having their grants of land at such a distance from head quarters. No land is now given at a distance of less than 70 miles from Sydney. The desperate banditti which are constantly prowling about the country form the most terrific objection to the settler.

From the Monthly Oracle of Health.

——For shame!——
Get up, sweet slug-o-bed, and see
The dew bespangled herb and tree!
Each flower has wept, and bow'd toward the east,
Above an hour since; yet thou art not drest;
Nay, not so much as out of bed,
When all the birds have matins said,
And sung their thankful hymns:—'tis sin—
Nay profanation to keep in,
When, as a thousand virgins, on this day
Rise sooner than the lark, to fetch in May.
HERRICK.

Whoever is found in bed after six o'clock, from May-day till Michaelmas, cannot in any conscience, expect to be free from some ailment or other, dependent on relaxed nerves, stuffed lungs, disordered bile, or impaired digestion. We can do nothing for you—absolutely nothing—if you do not rise early—except we drug you with draughts, a *luxury* which the indolent morning-sleeper must prepare himself to purchase dearly. We give him joy of his choice—bid him good bye—and, springing out in the sunny air, we gather good health from every breeze, and become young again among the glittering May-dew, and the laughing May flower. "What a luxury do the sons of sloth lose!" says Hervey in his flowery reflections on a Flower Garden. "Little, ah little, is the sluggard sensible how great a pleasure he foregoes for the least felt of all animal gratifications;" yet wonderful it is, that this drowsy indulgence is persisted in by thousands, till their nerves are stewed and unstrung, and feebleness and disease have become their inseparable companions for life.—Be persuaded to make an effort to shake off the pernicious habit—"go forth," as King Solomon says, "to the fields—lodge in the villages—*get up early* to the vineyards—see if the vine flourish, and whether the tender grape appear;" mark the budding flowers—listen to the joyous birds—in a word cultivate rural pleasures, and health and vigour will, we promise you, most certainly follow.

ANCIENT INSCRIPTIONS.

In various places of Galloway large crags are to be met with, having very ancient writings on them, some of which the antiquary deciphers, but others not; one of these, on the farm of Knockiebay, has, cut deep, on the upper side—

"*Lift me up, and I'll tell ye more.*"

A large number of people at one time gathered to this rock, and, after much labour, succeeded in lifting it up, with the hopes, no doubt, of being well repaid for their trouble with the treasure beneath; but how must they have been disappointed, when, instead of finding any gold, they found written on its ground side—

"*Lay me down as I was before.*"

Sterne, who used his wife very ill, was one day talking to Garrick, in a fine sentimental manner, in praise of conjugal love and fidelity.—"The husband," said Sterne, "who behaves unkindly to his wife, deserves to have his house burnt over his head." "If you think so," said Garrick, "I hope your house is insured."

As tea contains volatile parts that should be preserved, and in which its better qualities exist, the tea-pot should be handed to each person on a tray with cups and sugar; for when made out of the room, all its reviving spirit has evaporated before it reaches the guest. It is not the bitterness but the fragrance of tea that is cheering. When the infusion has once been completed, it is found that any further, addition of the herb only affords a very small increase of strength, the water having cooled, much below the boiling point, and consequently acting very slightly; therefore it is better to make fresh tea in a second vessel, than to add it to the exhausted and cool leaves.

Phillip's History of Cultivated Vegetables.

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VOL. III.

REVIEW.

ART. 16.—*Two Sermons, preached July 4, in the First Unitarian Church, Wash City; by Robert Little, Pastor of the C*

THESE Sermons are, like the others their author has published, sensible and written. Mr LITTLE made a good use occasion, by calling up topics always inter and important, and yet avoiding the dull non-places into which a writer is so liab all. This is no slight praise. Whatev miliar and trite he was compelled to sa as said as concisely as possible, and by lying his topics has prevented any fro coming wearisome. The first discourse roduced with a vindication of this class tical Sermons,—beginning with an ess distinction between general politics and politics, and going on with remarks would be worth our readers' attention, had room for them.

After this exordium the preacher pro with the illustration of his text,—a rapid of the history of the settlement and grow our country,—and an exhortation to look its prosperity and greatness, not as occasi "vainglorious boastings and selfish pride as devout cause of gratitude to God, who structing and redeeming all the nations mighty works which he has done here.

In the second discourse he points out the distinguishing excellences of our fra government, and the duty of maintaini administering it in the fear of God and ing to his moral will. If this be done, he in several particulars that the independe this nation will become an inestimable bl to the world. 1. It will ameliorate the tion and government of other nations; as already, in some measure, done, and is evi doing more and more every day. 2. have an extensive and most beneficial ef the interests of literature and science; as country the true policy is to diffuse know as widely and universally as possible. this head we copy the following para both for the sake of its own justice, and citation with which it closes:

"Freedom and knowledge have ever gone hand. The population of a republic must be ened, or it cannot remain free. Knowled wealth, in this country exists not in such la splendid masses as in Europe, but both are mo ly diffused. General education is of much gre portance to a community, than a few striking of gigantic learning. These latter have th but they ill compensate for the general ignor brutality of an uninstructed peasantry. Th abounded with deeply learned men in centu nalized chiefly by the unequaled despotism of and the darkest ignorance of the lower ranks the more practical sciences became generall and every mechanic's son received his prop share of education, priestcraft sunk into cont the thrones of tyrants began to shake. Kn (says one of the most eloquent orators of the day) is like water, which has the most imp pearance in its larger collection, as in va mighty rivers, or the immeasurable ocean more useful forms are those of the silent de hangs in countless drops on every blade of g meadow flower, or in the copious but gentle saturate the earth, and spread fertility over of nations."

3. The independence of this country and will have great influence on public There is great truth in the spirited illu which the author gives under this divi

"It has introduced an era, and habits, wi imposture is incompatible. Mere authority, dictum of priests, will have little weight w who have broken loose from the trammels of judices on so many important points. One o acts of the leaders of the episcopal church revolution, was a partial revision of their boo mon prayer. And the alterations and om their service are real improvements, though they did not go far enough. However, as altered once, they may alter again. And in must do so, to keep pace with the spirit o Perfect liberty involves in it free enquiry, a once given up the claim to infallibility, it degradation to examine freely what yet rem investigated. England has her act of Parl ligion, yet she can hardly keep orthodox. no act of Congress religion, and therefore of reason is more likely to be felt and e obeyed here. Already the sects that hav had an undisturbed sway, are beginning to edge that they cannot depend on mere a covenants, and confessions, and systems of they want some new stimulus, some fresh ba the flock attached and steady. It is true, and must have, a more rational system founded on truth, not fancy; a system that derstood and explained, as well as belie which will be the more seriously believed b understood. Though it be freely admitted ion and Politics are very different things, a congruity between systems of the forme